

1491

T H E
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O F
P U B L I C K W O R S H I P
P R O V E D;
To which are added,
D I R E C T I O N S
F O R A
D e v o u t B e h a v i o u r
T H E R E I N;

Drawn chiefly from the HOLY
SCRIPTURES, and the LITUR-
GY of the CHURCH;

A N D
An Account of the Method of the
Common Prayer. By way of
Question and Answer.

By F R A N C I S F O X, M. A.
Vicar of Potterne in Wiltshire.

The Third Edition corrected.

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TO THE
PARISHIONERS
OF
POTTERNE.

My Brethren, dearly beloved in the Lord,
THIS little Tract being drawn
up for your Use, I thought it
wholly unnecessary to spend Time in
Proposing and Answering the Objections
that have been made against a Form of
Prayer in general, or against that par-
ticular Form which our Church has ap-
pointed in the Publick Worship of God;
because the much greater Part of you,
on all Occasions, as you have great
Reason, profess your Selves to be very
well satisfied therewith.

My Design in this small Treatise,
is to prevail with you constantly and

conscientiously to frequent the publick Worship of God, as well when there is no Sermon, as when there is one. I doubt there are many People in the World, who tho' they do not dissent, yet make no scruple to absent from the Church. How many are there who have little or no Sense of their Duty to worship God publicly? " The " Worship of God (as a Reverend Divine (a) observes) " has even lost " its Name among us. For ex- " ample, we don't say, Will there " be Divine Service to Day? Will " you go and Worship God? But on- " ly, Will there be a Sermon to Day? " Will you go to Sermon?---- But as " when the Master of the King's " Household tells the Servants of " the Court, how they shall serve " their Prince, this is not the Ser- " vice it self, but only an Instructi- " on how they shall serve Him; so

(a) See Dr. Jablonski's Letter, who is first Chaplain to the King of Prussia, Printed before the Liturgy used in the Churches of the Principality of Neuchatel in Switzerland.

“ it is with *Sermons*. *Sermons* are
 “ indeed necessary, they are useful,
 “ and should accompany the pub-
 “ lick Worship; but they are not
 “ the Worship it self, nor yet the
 “ most essential and principal Part
 “ of it.

*Would you be persuaded to observe
 the Rules and Directions here propo-
 sed, which are drawn chiefly from
 the Holy Scriptures and the Litu-
 rgy of the Church, you would find
 your Selves very much edified and im-
 proved by your constant Attendance on
 the Worship of God, as it is performed
 in the Church of England.*

*I cannot doubt, but you will judge it
 to be highly reasonable, and your boun-
 den Duty, to conform to those Rules
 the Church has prescribed, especially
 when you reflect, that they are agree-
 able to those in the Holy Scriptures.*

*Suffer me, my Brethren, to prevail
 with you to become such Christians
 as our excellent Church in her Offi-
 ces describes; you would all then be
 wise unto Salvation, and it would*

be matter of great Joy and Rejoicing to me. For then I might with comfort think, that my Preaching among you had not been in vain; then I might with comfort hope to meet you at the great and dreadful Tribunal of Jesus Christ, at which both you and I, we know not how soon, must appear; I, to give an Account how I have discharged my Duty to God and you; and you, to render an Account of the Improvement you have made, under the Means of Grace, which God hath in Mercy afforded you; and how you have discharged your respective Duties, as Husbands or Wives, Parents or Children, Masters or Servants, or in whatever other Relation or Capacity you may consider your Selves.

Now this being so, does it not highly concern us, speedily and without delay, to set about preparing our Selves for this awful Appearance; that we may be called to enter into the Joy of our Lord, and not be sent away with a Depart from me, I know you not, ye Workers of Iniquity? We may

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*peradventure live a few Years longer ;
but who can certainly promise himself
another Day in this World ?*

*Let me entreat you, my Brethren,
often and seriously to consider those im-
portant Words of our Church, which
are a short Abstract of the great Design
of the Christian Religion, and which we
must in some good degree comply with,
before we can have a reasonable and
well-grounded Hope of entring into the
Kingdom of Heaven, and partaking of
that fulness of Joy, and those inexpress-
sible and never-failing Pleasures,
which are at God's Right Hand for e-
vermore. You will find them at the
End of the Office of Publick Baptism.*

*“ Remembring always that Bap-
“ tism doth represent unto us our
“ Profession, which is to follow the
“ Example of our Saviour Christ,
“ and to be made like unto Him ;
“ that as He died and rose again
“ for us, so should we, who are Ba-
“ ptized, die from Sin, and rise a-
“ gain unto Righteousness, conti-
“ nually mortifying all our evil*

(viii)

“ and corrupt Affections, and daily
“ proceeding in all Virtue and god-
“ liness of Living.

*I have but one Request to you more,
in order to your receiving Benefit by
the following Discourse; namely, that
you will every one of you furnish your
Selves with Common-Prayer Books,
and, together with your Bibles, bring
them constantly along with you to
Church.*

*That Grace, Mercy, and Peace,
may be multiplied to you; and that you
may be fruitful, and abound in all
good Works, to the Praise and Glory of
God, and your own everlasting Salva-
tion, is the earnest Prayer of him, who
is, My Brethren,*

Your Faithful Servant

in the Lord,

Francis Fox.

THE

T H E
D U T Y
O F

Publick Worship, &c.

S E C T I O N I.

Quest. **W**HAT do you mean by Publick Worship?

Answ. By Publick Worship, I mean; the Assembling of Christians together, in the Church or House of God, to acknowledge their Dependence upon Him.

Quest. *What is the Duty of Christians met together to worship God?*

Answ. It is their Duty to confess and humble themselves for their Sins; to pray for whatever is necessary either for themselves or others; to praise God, as for his own Excellencies, so for his Love and Goodness to us and all Mankind, and to partake of the Sacraments instituted by Christ.

Quest. *In whose Name must we offer up our Prayers and Praises?*

A. 5.

Answer.

Answ. In the Name of *JESUS CHRIST* only, He being appointed to be *the* Mediator between God and us. We are *Sinners*, and have no *merit* of our own to recommend us to God.

Quest. Should not *Christians* be instructed in their Duty, when they meet together to worship God?

Answ. Yes: The Minister of *Christ* ought to instruct them, by reading and explaining the Holy Scriptures; and by Preaching and Catechizing.

Quest. Is Preaching the principal Part of publick Worship?

Answ. No: For the principal Parts of publick Worship are, Confession of our Sins, Praying to God, and Praising Him, and commemorating the Sacrifice of *Christ's* Death: We ought therefore to go to Church as well when there is no Sermon, as when there is one.

Quest. Whence may we infer our Obligation to worship God in Publick?

Answ. From the Law of Nature, from express Texts of Scripture, and from the Example of *Christ* and his Apostles, and the Primitive Christians.

Quest. How does it appear by the Law of Nature, that we ought publickly to worship God?

Answ. The Law of Nature, or the Light of Reason, teaches us to be grateful to our Benefactors, and to acknowledge the Benefits we receive from them. We may own that we receive Benefits, privately; but it no less becomes us to make a publick Acknowledgement of them. God is a publick Benefactor, and

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and ought upon this and many other Accounts to be praised and worshipped publickly.

Quest. What does common Justice oblige us to in this Matter?

Ans. Common Justice obliges us to render to every one his due; but how do we render to God his due, if we refuse or neglect to acknowledge publickly, as well as privately, that we receive all good Things from Him?

Quest. From what Texts of Scripture may we infer our obligation to publick Worship?

Ans. In the one Hundred and Eleventh Psalm are these Words: *I will Praise the Lord with my whole Heart, in the Assembly of the Upright, and in the Congregation.* The Hundred Psalm is full to this purpose. My House, says God in the Prophecy of *Isaiah*, Chap. LVI. 7. *shall be called the House of Prayer for all People. Not forsaking the Assembling your Selves together, as the manner of some is,* Heb. X. 24.

Quest. From what other Scripture Argument may the Duty of publick Worship be inferred?

Ans. From our Saviour's appointing Pastors and Teachers for the Work of the Ministry, and the Edifying of his Body the Church.

Quest. Was it not one of the first Cares of the Apostles, to form and direct the publick Assemblies of Christians?

Ans. It was; and to appoint fit Persons to preside in them, as is plain from several Passages in the New Testament, particularly the *Acts* of the Apostles, and the Epistles to *Timothy* and *Titus*.

Quest.

Quest. *Were not our Lord and his Apostles Examples of it?*

Ans. They were. Our Saviour, when He was upon Earth, resorted to the Temple, and so did his Apostles, both before and after his Crucifixion, till that Form of Religious Worship was set aside.

Quest. *What Account have we in the Acts of the Practice of the Apostles and first Christians?*

Ans. Those who were Witnesses of our Lord's Ascension, returning to Jerusalem, went up into an upper Room, that is, the Place where they perform'd their joint Prayers. Here, as we read Acts. I. 13, 14. were the Eleven Apostles, who continued with one accord in Prayer and Supplication, with the Women and Mary the Mother of Jesus, and his Brethren; and probably the one Hundred and Twenty mention'd Ver. 15.

Quest. *Are there any other Examples in the Acts?*

Ans. When by St. Peter's Preaching, Acts II. Three Thousand were added to the Church, they, ver. 42. continued stedfastly in the Apostles Doctrine, and Fellowship, and breaking of Bread, and Prayer. Acts. XII. 12. We read of many, who were gathered together Praying.

Quest. *Did the Primitive Christians worship God publickly?*

Ans. Yes: What those who were most truly Primitive did, was shown in the foregoing Answer; and afterwards, tho' their Meeting together to worship God did often discover them to their Persecutors, yet did not that discourage them.

Quest. *What Places did they make use of for this End?*

Ans.

Ans. They had Places set apart under Ground, in which they met before it was Day, to join in Prayers and Praises to God.

Quest. Are we bound to imitate these Examples?

Ans. Most undoubtedly we are. For the Example of Jesus Christ is proposed to us for our imitation; and we are commanded to be Followers of them, who through Faith and Patience inherit the Promises.

Quest. Is not the Sin of those who neglect coming to Church very great?

Ans. It is; because it is a Violation of that Justice and Gratitude which the Law of Nature teaches, and of the Four first of the Ten Commandments, which require us to Honour and Worship God; and of other Precepts in Scripture.

Quest. Is not the Neglect of publick Worship a Breach of the Vow and Covenant made at our Baptism?

Ans. It is: For we then oblig'd our Selves to serve and obey God, and to keep his Commandments.

Quest. What did the Jews account them to be, who absented themselves from the Synagogue?

Ans. The Jews, who were God's peculiar People, accounted them to be very ill (a) Neighbours.

Quest. Why were they looked upon to be ill Neighbours?

Ans.

(a) Quisquis incolit civitatem in qua extat Synagoga, & inibi non precatur cum cætu publico, is est, qui merito dicitur malus vicinus. *Maimonides de Orat.*

Answ. Because they refused to join in Prayer to God for his Blessing, and because, by their negligence in the Duties of Religion, they provoked God to withhold or withdraw good Things, not only from themselves, but their Neighbours too.

Quest. But may we not serve God as well by Praying and Reading a Chapter or good Book at Home?

Answ. No. For the same Authority which enjoins us to Pray, Read, and Meditate in Private, obliges us to publick Worship. And we must never set one Duty in Opposition to another, nor think by performing of one, to make amends for the Neglect of another.

Quest. Will not a Person's having ordinary and sorry Apparel excuse his not coming to Church?

Answ. If God respected the Rich more than the Poor, or if our having good Clothes did recommend us to God, or if sorry Garments did set us at a Distance from Him, there might be something in this Pretence: but since God is no respecter of Persons, this can be no excuse for our absenting from Church.

Quest. What Encouragement have we to do our Duty in this and all other Respects?

Answ. When we set our Selves conscientiously to do our whole Duty, we take the most effectual Method to entitle our Selves to the Care and Providence of God. And who can tell but that God may encline the Heart of some wealthy Person, to give such a poor Man or Woman a better Garment, when he

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sees him in so low a Condition, and observes his Piety towards God?

Quest. But may not a Person have some other just Excuse for not coming to Church?

Ans. I know of no just Excuses, but Sickness, Inability, Necessity or Charity, which, when they are real, and not pretended only, both God and Man will allow to be reasonable. But such Pretences as a little Dirt in the Way, a Shower of Rain, or sharpness of the Air, or a little Distance from Church, will by no means excuse us.

Quest. Why will not such Excuses be accepted?

Ans. If they are not thought by our Selves sufficient to keep us from pursuing our Pleasures, or worldly Interests, how can we think that God will allow them as Excuses for our not attending on his Worship and Service?

Quest. What can those Persons think of themselves, who will not forego to go to Church, as they will to go to a Fair, or Market, or to any Sport or Pastime?

Ans. If they consider the Matter rightly, they must think that they have little or no love for God, or zeal for his Worship and Service, and consequently that they are unworthy of God's Love, and very far from working out their own Salvation with fear and trembling, as the Apostle enjoins, *Philip. II. 12.*

Quest. If a Man has some Friends and Relations come to see him, will not his staying at home with them excuse his Absence?

Ans. The Lord's-Day being by the Laws of God, and of the Church and State, dedica-
ted

ted to the Service of God, is a very improper Time for giving and receiving Visits. But if it should happen, that our Friends come to see us, it cannot excuse our attending on the Worship of God; for we ought to set them a good Example, and bring them to Church along with us.

Quest. *Are not the Divisions among Christians a good Excuse for absenting from publick Worship?*

Ans. These Divisions are what every serious Christian bewails, and should, as much as in him lies, endeavour to compose and make up. But how they can excuse any one from worshipping God publickly, is not easie to see.

Quest. *What Comparison illustrates this?*

Ans. Let us suppose a Lord or a Gentleman, having several Tenants under him, who fell out and quarrell'd with each other: Would he think this a just Excuse for their denying him such Service, and paying such acknowledgments as by their several Leases they were obliged? I need not make the Application.

Quest. *What are the Advantages of publick Worship?*

Ans. It is a mighty Advantage to our Selves, and a great Help to the raising, increasing, and keeping up of pious Dispositions in our Souls; such are Love to God and our Christian Brethren, who join with us in this Religious Exercise.

Quest. *Does not publick Worship highly conduce to the Edification of Christians?*

Ans. It does: We should therefore look on the *Worship of God* as a most
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effectual (a) mean to give us such Impressions of Him, as may form in us a Likeness to Him; and engage us to serve, and obey Him in all Things. And by the frequent repeating the same Things, they come to be more deeply fixed and rooted in our Minds.

Quest. *Do you know any other Advantage of Publick Worship?*

Ans. We may reasonably believe, that the publick Prayers of a whole Christian Congregation, met together in the Name of *Jesus Christ*, will be more prevalent than, the Prayers of single Persons; consequently, we shall be more likely to obtain what we ask.

Quest. *Of what farther Advantage is publick Worship?*

Ans. When we publicly Worship God, we are doing good to others by our Example, and complying with the great End of our Creation, which was to serve and glorify God. God is hereby highly honoured, and the Religion which our Lord came to set up in the World, very much promoted.

Quest. *Of what general Use is publick Worship?*

Ans. If it were not for the frequent Returns of publick Worship, we might justly fear, that both the Name and the Power of Religion, would quickly be banish'd out of the World.

Quest. *What do you resolve in relation to this matter?*

Ans. I resolve to frequent the publick Worship of God, as often as I can, being convinced by what has been said, that it is my Duty so to do.

Quest.

(a) See Bishop Burnett's *Exposition of the Church Catechism*, pag. 114. and of the 39 Articles, p. 262.

Quest. *What will you do that you may perform this your Resolution ?*

Ans. I will contrive my necessary Business so, as that it may but seldom, if at all, prevent my going to Church : And I will endeavour to influence my Neighbours as much as I can, to do their Duty in this respect.

Quest. *What do you understand by necessary Business ?*

Ans. Such as cannot be done at another Time ; as Milking, Foddering Cattle, and such like.

Quest. *What should Masters and Mistresses do with respect to their Servants ?*

Ans. They should so order their necessary Business, that their Servants may relieve each other by turns, some going to Church one part of the Lord's-Day, and some another.

Quest. *What if this cannot be done ?*

Ans. Then some should go to Church one Sunday, and some another. Rather than keep any Servants generally from Church, those who have them, would do well sometimes to tarry at home themselves, that they might go to Church.

Quest. *With what Intention ought we to go to Church ?*

Ans. That we may pay our Homage to Almighty God, and make a publick Acknowledgement of our Dependance upon Him ; even those who have lost their Hearing, may, by presenting themselves in the House of God, answer this end.

Quest. *Why do you speak of the Intention here ?*

Ans. Because tho' a good Intention will not sanctifie an ill Action ; yet it is necessary

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sary to make all our Services acceptable to God.

Quest. *What farther ought we to propose by going to Church?*

Ans. The receiving some spiritual Benefit, which we shall not fail to do, unless we are wanting to our Selves when we are there, or neglect to prepare and dispose our Minds before we go.

SECTION II.

Quest. **H**OW ought we to behave our Selves in the publick Worship of God?

Ans. With great Reverence and Devotion, both of Body and Mind, glorifying Him both with our Bodies and our Spirits, which are His.

Quest. *Is it not enough to Worship God in our Hearts? Does He require us to worship Him with our Bodies too?*

Ans. God requires us to worship Him with our Bodies, and with our Souls too; for both were created by Him, and are subject to Him; and therefore He ought to be honoured with both.

Quest. *What Scriptures may be accommodated to this Sense.*

Ans. Psalm the Eighty ninth, *God is greatly to be feared in the Assembly of his Saints, and to be had in Reverence of all them that are round about him.* Heb. XII. 28. *Let us have Grace, whereby we may serve God acceptably with Reverence and godly Fear.*

Quest. *Will God accept of us, if we worship Him only with our Bodies?*

Ans.

Ans. No ; For as the Body without the Spirit is dead, so the Worship of the Body, without that of the Spirit, is dead also.

Quest. *Why do many show no outward Reverence in publick Worship?*

Ans. Because they have not an inward Reverence of Almighty God : For though we may Worship God with our Bodies, when our Minds are taken up about other Matters ; yet where there is an inward Reverence of God, it will on all fit and proper Occasions manifest and discover it self.

Quest. *How ought we to express our outward Reverence in the Worship of God?*

Ans. By behaving our Selves throughout the whole Service, with a Gravity and Seriousness becoming the Presence of God, and the Solemnity of Religious Worship.

Quest. *By what Postures ought we to express our Reverence ?*

Ans. By standing up when we Praise God, and humbly kneeling when we pray unto Him, and confess our Sins.

Quest. *Are not many very irreverent in their Behaviour in the publick Worship of God ?*

Ans. To their great Shame they are, by gazing about, as if they came to Church only to see and be seen ; by whispering or talking to those that sit near them, both in Service and Sermon ; by saluting or bowing to each other ; by sitting at Prayers ; and too many by sleeping away a great Part of the Time they are at Church.

Quest. *Is there any need of Arguments to prove the Sin of such Irreverence ?*

Ans. Such Behaviour is so shameful, and
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without the Body, withal so apparently sinful, that the very mention of it is enough to confute it.

Quest. Why do you condemn Peoples saluting and bowing to each other in time of Divine Service, since it is so generally practised?

Ans. Its being generally practised, does by no means warrant it. Besides, it is an Argument that those who do it, are not intent upon what they are about.

Quest. How do you represent the Indecency of this Practice?

Ans. Suppose any of us were presenting a Petition to a King or Queen, wou'd it not be indecent, and resented, to break off in the middle of it, that we might pay a Civility to one of the Courtiers who stood by? The Application is easie.

Quest. Are there any Examples in Scripture of standing up to praise and bless Almighty God?

Ans. Yes: The Levites, Neh. IX. 5. thus exhort the Jews; *Stand up and bless the Lord your God for ever and ever.* And a great Multitude in the Revelations are represented as standing, and ascribing Salvation unto God who sitteth upon the Throne, and unto the Lamb, Rev. VII. 9, 10.

Quest. What may the lifting up the Body in praising God denote?

Ans. It may fitly denote the lifting up of the Mind, when we praise God: And therefore standing is the fittest, and most becoming Posture when we sing Psalms.

Quest. Is it improper to Kneel when we Praise God?

Ans. No: Considering the Greatness, Majesty, and Sovereignty of God, it may be

be proper to kneel when we praise Him. Our Church too appoints *kneeling* at the general Thanksgiving.

Quest. *What Arguments recommend Kneeling to our Practice, when we Pray to God, and confess our Sins?*

Answ. Kneeling is a very humble Posture, which certainly highly becomes sinful Creatures when they address themselves to their Great Creator.

Quest. *What other Consideration recommends Kneeling before God?*

Answ. The infinite Distance there is between God and us, should naturally put us upon using a low Posture; and the Church has appointed this.

Quest. *Are there any Scripture Examples of Kneeling in Prayer?*

Answ. Very many. King Solomon kneeled upon his Knees before all the Congregation of Israel, and spread his Hands towards Heaven, and said, O Lord God of Israel, &c. 2 Chron. VI. 13.

Quest. *Are there any other Examples in the Old Testament?*

Answ. The Prophet Daniel, Chap. VI. 10. kneeled upon his Knees three times a Day, and prayed, and gave thanks before his God. The Psalmist too, in the XCV Psalm, ver. 6. has these Words, O come, let us worship and bow down: let us kneel before the Lord our Maker

Quest. *Are there any Examples of Kneeling in the New Testament?*

Answ. Yes: Our Lord and Saviour Jesus Christ, Luk XXII. 41. Kneeled and Prayed. The Apostles too used the same Posture. St.

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Paul, Acts XX. 36. kneeled, and prayed with them all.

Quest. Is the having nothing to kneel upon an Excuse?

Ans. No: For St. Paul and the Christians with him, Acts XXI. 5. kneeled down on the Shore and prayed. So that you see what good Warrant our Church has to recommend and enjoin kneeling at Prayer, as she does.

Quest. What now do you think of their Behaviour, who sit down at Church in the time of Prayer?

Ans. It looks as if they had no thought, or consideration of what they are about. It is a lazy, slovenly, and indecent Posture, and such as, for the future, I shall be ashamed to use, as long as I am able to kneel, and can do it conveniently.

Quest. What convinces you, that it is your Duty to kneel at Prayers?

Ans. The Examples of the Prophets, of Jesus Christ, and his Apostles, effectually convinces me.

Quest. Do you think that those who Sit at publick Prayers, would do it were they to go into the Presence of a Prince or great Man, to ask any thing of him?

Ans. They would not: For they would be afraid and ashamed of such Irreverence.

Quest. What Qualifications are requisite to our Praying acceptably?

Ans. Holiness, Charity, Attention, Fervency, Humility, Faith, and Perseverance.

Quest. What do you understand by Holiness?

Ans. By Holiness, is meant a sincere and constant endeavour to serve and please God

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in the Course of our Lives, making his Laws the Rule of our Actions. For *the Sacrifice of the Wicked is abomination unto the Lord: but the Prayer of the Upright is his delight*, Prov. XV. 8.

Quest. May not wicked Men hope that God will hear their Prayers?

Ans. If wicked Men Repent, and turn to God, He will hear them; but as long as they refuse to turn from their Sins, all their Prayers and other Services are rejected and abhorr'd by Him.

Quest. What is meant by Charity?

Ans. Charity is that sincere Love and good Will, which we ought to have for our Neighbours, *that is*, all other Men; which is directly contrary to the bearing Envy, Malice, and Hatred in our Hearts, or any way hurting or injuring them.

Quest. What do you understand by Attention?

Ans. Attention, is the fixing our Thoughts upon what we are about, endeavouring, as well as we can, to cast all other Things out of our Minds.

Quest. What is Fervency?

Ans. Fervency, is an earnest Desire that God may be glorified, and that He would hear and answer our Prayers. We should, by proper Considerations, endeavour to raise in our Minds a greater Thirst after, and desire of, things Spiritual, than of things Temporal.

Quest. What do you mean by Humility?

Ans. Humility, is the having a due Sense on our Minds of the Greatness and Majesty of God, and our own Vileness and Unworthiness.

Quest.

Quest. *What by Faith, as it is a Qualification of an acceptable Prayer?*

Ans. By Faith, is meant a firm Trust and Dependance on the Goodness and Bounty of God, through Jesus Christ, that we shall obtain what we ask of Him, if He sees it needful and convenient for us.

Quest. *How is Perseverance a Qualification to make our Prayers acceptable?*

Ans. Sometimes God in his infinite Wisdom thinks fit to delay giving what we ask of Him; in this Case, we should not give over Praying, but often renew our Addresses to Him, and then we are said to persevere in Prayer.

Quest. *Is Perseverance in Prayer necessary?*

Ans. It is: For we have always need of Grace, and Help from God; and therefore we should constantly call upon Him. *Continue in Prayer, and watch in the same with Thanksgiving,* Col. IV. 2.

Quest. *Are these general Qualifications of Prayer?*

Ans. Yes; both of publick and private Prayer.

SECTION III.

Quest. *CAN you give me an account of the Method of the Service appointed by our Church in the publick Worship of God?*

Ans. I can.

Quest. *By what Names is it called?*

Ans. It is called Common-Prayer, and the Liturgy of the Church of England.

B

Quest.

Quest. What do you mean by the Book of Common-Prayer?

Ans. I mean that Form of Worship appointed by those who have Authority in Church and State, for the common and general Use of the Members of the Established Church, when they meet together to worship God in Publick.

Quest. What is the Meaning of the Word Liturgy?

Ans. It is derived from a Greek Word, that signifies a publick Office, or Service, and particularly stands for the publick Form of Divine Service in the Church.

Quest. What do you understand by the Rubricks in the Book of Common-Prayer?

Ans. They are Rules and Directions, respecting the Duty and Behaviour both of the Minister and People, in the Worship of God, which are scattered up and down in the Common-Prayer-Book.

Quest. How are the Rubricks distinguished?

Ans. They are Printed in a Letter different from that the Prayers are printed with.

Quest. Why are they called Rubricks?

Ans. Because they were antiently written and printed in red Letters; for the Word Rubrick is derived from a Latin Word, which signifies Red.

Quest. Is it of any Use for the People to be acquainted with the Rubricks?

Ans. It is of very great Use, and would, probably, in a great Measure, prevent some Irregularities, which the People, through ignorance, or negligence, or both, run into, in the Publick Worship.

Quest. What Irregularities have you taken notice of?

Ans.

Ans. In some Congregations, especially in the Country, there are but few which join in the Responder, as the Church directs them.

Quest. What other Irregularity?

Ans. That of those who repeat aloud those Prayers after the Minister, to which they should only answer Amen.

Quest. Have you observed any other Irregularity?

Ans. Yes: For some even repeat the Absolution, which ought to be pronounced by the Priest alone.

Quest. How might these Irregularities be prevented?

Ans. One would think, that if People were acquainted with the Order of the Church in these Things, that would do it effectually.

Quest. Ought not People to be at Church at the Beginning of the Service?

Ans. There is no question to be made, but it is their Duty to be at Church, at the Beginning of the Service. For tho' hearing the Word of God is so far a Part of Worship, as it implies an acknowledgment of God's Authority over us; yet Prayers and Praises are more immediate Acts of Divine Worship.

Quest. What Inconvenience attends the coming late to Church?

Ans. We lose all the Benefit of that part of the Service which is over before we come.

Quest. But are there no just Excuses for People coming late to Church?

Ans. We should always propose to our Selves to be at Church at the beginning of

the Service. Sometimes indeed the Time of the Day may be mistaken, or some Work of Necessity or Charity may hinder us from coming so soon as otherwise we would.

Quest. Is not the coming late to Church a great Fault?

Ans. Setting aside such reasonable Excuses, the coming late to Church is a very great Fault, and ought to be amended by all, who have it in their Power to amend it.

Quest. How does the Service of the Church begin?

Ans. The Church has appointed some Sentences taken out of the Old and New Testament, one or more of which the Minister is to read.

Quest. What is the Design of these Sentences?

Ans. They are to put us in Mind of our Sins, of the Necessity of Repentance, and of God's readiness to receive humble and penitent Sinners to Pardon and Mercy.

Quest. What follows next?

Ans. A grave and serious Exhortation, which tells us after what manner we must confess our Sins, if we would obtain the Forgiveness of them; namely, with an humble, lowly, penitent and obedient Heart.

Quest. What ends of publick Worship does this Exhortation set before us?

Ans. We are taught to acknowledge and confess before God our manifold Sins and Wickedness; to render Thanks for the great Benefits that we have received at his Hands; to set forth his most worthy Praise; to hear his most holy Word; and to ask those things which are requisite and necessary as well for the Body as the Soul.

Quest.

Quest. What comes after the Exhortation?

Ans. A general Confession of Sins, which is composed with great Judgment; for it runs in such general terms, as are suitable to the Circumstances of the whole Congregation, so that it may be fitly used, as by the best Christians, so by the greatest Sinners.

Quest. What Use may every one make of the general Expressions in the Confession?

Ans. They may in their own Minds adapt them to their own Case, calling to Mind, and bewailing their particular Sins.

Quest. What Postures are we to use in this Part of the Service?

Ans. While the Sentences and Exhortation are reading, the whole Congregation are supposed to stand up; but while the Confession is repeating, both the Congregation and the Priest who officiates are ordered to kneel.

Quest. What do you observe towards the End of the Confession?

Ans. I observe that we beg assistance of God that we may hereafter [for the Time to come] live a godly, righteous, and sober Life, to his Glory.

Quest. What if those who come to Church do not seriously resolve to lead a Godly, Righteous, and sober Life?

Ans. Then they mock and affront Almighty God, in asking Him to enable them, which is a high Provocation, and will render their Prayers unacceptable, and their Confession ineffectual to the Pardon of their Sins, and their whole Service abominable before God.

Quest. What do you mean by that Expression

pression in the Confession, there is no Health in us?

Ans. I mean that my Soul is disordered by Sin, as my Body is when it is Sick; and that of my Self, I have no power to save and deliver my Self, either from the Bondage and Defilement of Sin, or from the Guilt and Punishment due to it.

Quest. What therefore are we directed to in the following Clauses?

Ans. To fly unto God thro' Jesus Christ, for Mercy, Deliverance, and Salvation, not only from the Guilt and Punishment, but also from the Power and Dominion of it. And if it be not thro' our own Fault, we shall be saved from the Power of Sin in this Life, and from the Punishment of it in the next.

Quest. What comes after the Confession?

Ans. The Absolution, or Remission of Sins, which is to be pronounced by the Priest alone, standing, the People kneeling upon their Knees.

Quest. Why is this to be pronounced by the Priest alone?

Ans. It is to be pronounced by the Priest alone, because he is the Ambassador of Christ to Sinners, and the Minister of Reconciliation.

Quest. Why does the Priest stand up when he pronounces the Absolution?

Ans. Because it is an act of his Authority, to declare the Will of God to Sinners, and upon what Terms He will pardon them.

Quest. What is the Design of this Absolution?

Ans

Ans. It is a Declaration of God's Mercy and Pardon, upon the Terms and Conditions of the Gospel.

Quest. *What do you learn from this Absolution?*

Ans. I am here taught, that God desires not the Death of a Sinner, but rather that he turn from his Wickedness and live.

Quest. *What else may you learn from the Absolution?*

Ans. That God has not promised Pardon and Mercy to any, but such as truly repent of, and turn from, their Sins, and unfeignedly believe and obey the Gospel, avoiding what He has forbidden, and doing what He has commanded, in the best manner they can.

Quest. *What more may you learn from it?*

Ans. That to my own Endeavours I must join earnest Prayer for the Divine Assistance, because by my own Strength I am not able to please God. We are therefore directed to beseech God to grant us true Repentance, and his Holy Spirit, that our Worship may be pleasing to Him, and the rest of our Life pure and holy.

Quest. *Does this Absolution then extend only to such as perform the Conditions of the Gospel?*

Ans. It plainly extends to those, and to no others. If I Believe, Repent, and Obey, the Minister has Authority from God to assure me of my Pardon. But if I neglect to perform these Conditions, no Priest has any warrant to assure me, that my Sins will be forgiven.

Quest. *Does the Absolution then do them no good, who refuse to comply with the Terms of the Gospel?*

Answ. None at all. For the Words are: *He [Almighty God] Pardoneth and Absolveth all them that truly Repent, and unfeignedly believe his holy Gospel; which exclude all others.*

Quest. *What are the People directed to answer at the end of the Absolution and other Prayers?*

Answ. At the end of the Absolution, and other Prayers, the People are directed to answer *Amen*, which should not be omitted by any in the Congregation.

Quest. *What account does one of the Fathers give us of the Christians answering Amen in his Time?*

Answ. He tells us, that they were so unanimous herein, that their answering thus with one Voice, (*a*) sounded like the Heavenly Thunder.

Quest. *What is the Meaning of the word Amen?*

Answ. It signifies, *so be it*. It expresses our consent to the Prayer, and our wish or desire, that God would hear and answer it. Hereby we testify our agreement in Prayer, to which our Saviour, *Matt. XVIII. 19.* has made a particular Promise.

Quest. *Does the word Amen bear any other Sense?*

Answ. Yes: In the Office of Communion, which the Church has appointed for *Ash-wednesday*, *Amen* imports our affirming, and declaring the Truth and Certainty of what God has made known to us in Scripture.

Quest.

(*a*) *Ad similitudinem Cœlestis tonitru,*
St. Hierom.

Quest. Is the repeating Amen after the Sentences used on Ash-wednesday a Cursing either our Selves or others?

Answ. No: It is only affirming, that he whom God blesseth is blessed, and he whom God curseth is cursed.

Quest. Is there any Example in Scripture of the Peoples answering Amen?

Answ. There is: For *Neh. VIII. 6.* we read, that when *Ezra* blessed the Lord the Great God, all the People answered Amen.

Quest. Where does St. Paul suppose the like Usage in the Christian Church?

Answ. In his Discourse against Preaching and Praying in an unknown Tongue, *1 Cor. XIV. 16.* How shall he that occupieth the room of the Unlearned, say Amen to thy giving of Thanks?

SECTION IV.

Quest. **W**HAT follows the Absolution?

Answ. The Lord's Prayer, so called, because composed by our Lord *Christ Jesus*, and because He taught it his Disciples, upon which Account we ought highly to esteem it.

Quest. How ought we to consider this Prayer?

Answ. As the Pattern of all our other Prayers: It is so comprehensive, as to include all our Wants; and so short and plain, that it may be easily understood and learned.

Quest. Why is the Lord's Prayer so often used in the Liturgy?

Answ. One Reason may be, because the Service being divided into several Parts, was

not used all at the same time, as it now generally is, but at several times in the same Day. And the Church did not think any Office, or part of the Service, so compleat without it, as with it.

Quest. Now several Parts of the Service are used together, is not the frequent Use of it superstitious?

Answ. It cannot justly be accounted so, since our Sayiour (Matt. XXVI. 44.) Prayed three times, saying the same Words.

Quest. What Directions are there about the Use of this Prayer?

Answ. The Church orders both the Minister and People to kneel. And the People are with an audible Voice to repeat it with the Minister, both here and wheresoever else it is used in divine Service.

Quest. Is there any exception to this Rule?

Answ. Some are of Opinion, that the Church intends that the Lord's Prayer, in the beginning of the Communion Office, should be audibly read by the Priest alone.

Quest. What follows the Lord's Prayer?

Answ. Several short Prayers taken out of the Psalms, the Priest saying one part, and the People another.

Quest. Give an Example?

Answ. The Priest says, O Lord, open thou our Lips. To which the People answer, And our Mouth shall shew forth thy Praise, &c.

Quest. Are there any instances in Scripture of Praying to, and Praising God alternately, or by turns?

Answ. There are: The Prophet Isaiah, Chap. VI. 1, 2, 3. tells us, that he saw the Lord sitting upon the Throne, — above it stood the

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the Seraphims—— and one cried to another, and said, Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory.

Quest. Is there any account of the Practice of the Primitive Christians in this matter?

Answ. Pliny, (a) an Heathen Writer and Magistrate, tells us, that the Christians he had under Examination on the account of their Religion, affirm'd that their great Crime was only, that they were wont to meet together on a set Day, before it was Light, to sing a Hymn to Christ, as God, by course or turns, &c. (b)

Quest. Of what Use is it in this manner to pray unto, and praise God?

Answ. It is of very great Use; and serves to keep a Life and Spirit in our Devotions, which, through the Frailey of our Nature, is apt to sink. It excites our Affections, and keeps us more wakeful.

Quest. Of what other Use is it to pray thus?

Answ. Did People generally and seriously attend to, and repeat the Answers after the Minister, with an audible and humble Voice, as the Church directs, what a joyful and harmonious Melody would it make? We should find our Devotions enflamed, and our Souls edified, to our great Comfort and Benefit.

Quest.

(a) Quod soliti essent, statò die, ante lucem convenire, carmenque Christo quasi Deo, dicere secum invicem. Plin. Epist. Lib. X. Ep. 97.

(b) Dr. Falkner, in his Book called Libertas Ecclesiastica, discourses of the Practice of the Jews and Christians in this Matter, p. 124, &c. See Mr. Hooker's Ecclesiast. Polity, Book V. Sect. 33.

Quest. What is the Congregation directed to do next?

Ans. Both the Priest and People are ordered to stand up, and give Glory to the ever-blessed Trinity, in this short Abridgment of the Creed; Glory be to the Father, and to the Son, and to the Holy Ghost. Answer: As it was in the beginning, is now, and ever shall be, world without end; which is to be repeated at the End of every Psalm.

Quest. How long is the Congregation supposed to be standing?

Ans. Till the Psalms are read, the greater Part of them being Prayers to God, or Praises of Him.

Quest. What is appointed to be used immediately before the Psalms for the Day?

Ans. The Ninety fifth Psalm, which is a solemn Invitation to praise, worship, and-rejoice in God.

Quest. What Arguments are there in this Psalm to Praise God?

Ans. He is a great God, and a great King above all Gods. He is the Lord our God, and we are the People of his Pasture, and the Sheep of his Hands.

Quest. What come after the Ninety fifth Psalm?

Ans. The Psalms for the Day.

Quest. How must you do to find out the Psalms for the Day?

Ans. I must first know the Day of the Month, and then if I look into the Psalms in my Common-Prayer Book, I shall see the Day of the Month upon the Top of the Page, which will direct me to the Psalms for any particular Day.

Quest. Can you give me an Example?

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Ans. Yes: The Psalms for the 1st Day of the Month, are the 56, 57, and 58, in the Morning. In the Afternoon, they are the 59, 60, 61.

Quest. *What Exceptions are there to this Rule?*

Ans. The Psalms for the 30th Day of the Month, are to be read on the 31st Day too, if the Month has 31 Days. And if I look just before the Kalendar in my Common-Prayer-Book, I shall find proper Psalms appointed for certain Days, as *Christmas-Day*, and the rest.

Quest. *How ought the Psalms, and other Hymns of Praise, to be read?*

Ans. By course or turns; the Priest saying one Verse, and the People another.

Quest. *Is it of any Use thus to repeat the Psalms and Hymns?*

Ans. We may then be fitly said to *teach and admonish one another in Psalms, and Hymns, and spiritual Songs*; as the Apostle exhorts, Col. III. 16.

Quest. *How are the Psalms and Hymns sung in Cathedral and Collegiate Churches?*

Ans. One side of the Quire sing one Verse, and the other side the other.

Quest. *May you apply those Curses you meet with in the Psalms, to those you think your Enemies?*

Ans. We may repeat those Psalms, but we must not apply the Curses in them to those we think our Enemies.

Quest. *What Interpretation are some of these Psalms capable of?*

Ans. Some of them are probably Predictions of what wou'd happen to the Enemies of God, and his Church.

Quest.

Quest. What is to be considered with respect to those that are not capable of this Interpretation?

Answ. It may be considered, that David was a Prophet, inspired by the Holy Spirit, and so had, questionless, good Authority for what he did.

Quest. Have we any such Authority?

Answ. No: And therefore we ought not to pray for the Destruction of our Enemies, however Wicked, but for their Conversion.

SECTION V.

Quest. **H**itherto we have been employed, in Confessing our Sins, Praying to God, and Praising Him: What comes after the Psalms?

Answ. The Church now gives some respite to our Devotions, that we may not flag and be tired, by appointing one Chapter out of the Old-Testament, and another out of the New, which are called the first and second Lessons.

Quest. Might not People as well read the Holy Scriptures at Home?

Answ. People ought to read the Holy Scriptures at Home; but notwithstanding that, they ought to be read publicly at Church.

Quest. Were the Jews commanded to read the Law of God in their Publick Assemblies?

Answ. Yes: as appears from *Deut.* XXXI. 11, 12. compared with *Acts.* XV. 21. In which Place, St. James styles the Reading of

Moses's

Moses's Law, Preaching, Moses of old Time hath in every City them that Preach him, being read in the Synagogues every Sabbath-Day. And there is as great Reason for us to do it, as there was for them.

Quest. To whom is this particularly useful?

Ans. Those who cannot read themselves, may, to their great Edification and Comfort, hear them read at Church.

Quest. What Argument recommends the Reading the Scriptures publickly?

Ans. We may reasonably believe, that God vouchsafes his Blessing to his Word, when it is thus solemnly read in the publick Assembly of Christians, meeting together in the Name of his Son Jesus Christ, and according to his appointment.

Quest. Has the Reading of the Scriptures in the publick Assemblies of Christians been long practised?

Ans. It has been the general Practice in all the several Ages of the Church.

Quest. How ought you to behave your Self while the Lessons are reading?

Ans. With great Reverence and Attention, considering that I am either hearing the excellent Sermons and Discourses delivered by Moses and the Prophets, or some part of the sacred History of the Old-Testament; or those divine Instructions given by Christ or his Apostles in the New-Testament.

Quest. What Reason enforces this?

Ans. The Consideration that I am hearing that Word of God, by which I must be either acquitted or condemned at the Judgment of the great Day.

Quest. How ought you to apply to your Self what you hear read at Church?

Ans.

Answ. If any Duty is commanded, I ought to put this Question to my Self; *Do I practise this Duty?* If any Sin is forbidden; *Do I live in the Commission of this Sin?* If I hear any Promise; *Have I any sufficient ground to believe, that that Promise belongs to me, or that I am entitl'd to a Share in it?*

Quest. What if you hear any Threatning read?

Answ. Then I ought to ask my Self; *Whether I am guilty of the Sin God has threatned to punish so severely.* It is my Duty to compare my Life with what I read in private, or hear read and preached at Church.

Quest. If you hear some part of Scripture History read, wherein some wicked Action is related to have been done, what use are you to make of it?

Answ. I must by no means from hence take encouragement to do the like; for this wou'd be to turn what was design'd for my spiritual Nourishment into Poyson.

Quest. Why were the Faults of those, who, in the general Course of their Lives, were good Men, recorded in Scripture?

Answ. The Reason might probably be, that such as have committed the like Sins, might not, upon their Repentance, despair of Pardon. But if any shall from hence take encouragement to Sin, God may, for their Presumption, deny them that Grace, which is necessary to a true Repentance.

Quest. What do you observe in the Historical Books of Scripture?

Answ. That there is there recorded, not only the Faults of some, who, as to the main of their Lives, were good Men; but likewise

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wife the Sayings and Doings of very wicked Men, and even of the Devil himself. Now the Scripture does not say, that what these did was *right*; nor what they said was *true*; but only that it is *true*, that they said and did such Things as are there related concerning them.

Quest. What do you observe further?

Answ. That the Scriptures contain things for our *Admonition*, as well as for our *Imitation*, that we might learn to avoid that which is Evil, as well as to do that which is Good.

Quest. Have you any thing more to say concerning the Lessons?

Answ. I think it would be of Use, when we have time, to read them over before we go to Church; and that it wou'd make us more attentive, if we took our Bibles with us, when we go and read them after the Minister.

Quest. Should we pronounce the Words aloud after the Minister?

Answ. No: Because that might be a disturbance both to him, and those who sit near us.

Quest. What Method must you take to find out the Lessons?

Answ. If I would find the Lessons for any Week-Day, I must first know what Day of the Month it is, then I must find that Day in the Kalendar in my Common-Prayer Book, and the first and second Lessons for it are set against it.

Quest. Can you give an Example?

Answ. In the Morning, the 1st Lesson for the 3d of March, is the 19th Chapter of *Deut.* The 2d. Lesson is the 14th Chap. of *St. Luke.*

In

In the Afternoon, the Lessons are the 10th Chap. of *Deut.* and the 2d Chap. of the *Epist.* to the *Philip.*

Quest. How may you find the Lessons for Sundays and Holy Days?

Ans. I must first know, by looking into some Almanack, what the Sunday or Holy-Day is called, and then look into the Table of proper Lessons for Sundays or Holy-Days, which will direct me to the Chapters appointed for that Day.

Quest. Are both Lessons to be found in this Table?

Ans. For some Festivals they are; but if only the first be in the Table, I may find the Second by looking into the Kalendar, as before was directed.

Quest. But what if the Sunday be a Holy Day too?

Ans. If the Sunday be a Holy-Day too, the Church seems to have left it to the Discretion of the Minister to chuse either the Lessons for the Sunday or Holy-Day. But the Lessons for the Holy-Day, are by some rather judged proper to be read, than those for the Sunday.

Quest. What Hymns has the Church appointed to be used after the first Lesson in the Morning Service?

Ans. The Church has appointed Two, either of which are to be used, as the Minister thinks fit; the one begins thus: *We Praise Thee, O God, &c.* the other, *O all ye works of the Lord, bless ye the Lord, &c.*

Quest. What is the Substance of the former of these?

Ans. It is a most solemn Form of Adoration,

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Ans.

ration, Praise, and Thanksgiving, containing some of the great Mysteries and Points of our Holy Religion. It is highly esteemed, and has been for many Ages used in the Church of God.

Quest. What is the Meaning of that Expression in it, Lord God of Sabaoth?

Ans. I observe that the Word is *Sabaoth*, not *Sabbath*; and I understand the Meaning of that Expression to be, *Lord God of Hosts*, that is, Lord God of all the Armies of the Angels, and Powers in Heaven and Earth.

Quest. What is the Design of the latter of these Hymns?

Ans. It is a sacred Hymn of Praise, wherein we, being sensible of our own inability to set forth the Praises of God as we ought, invite the whole Creation to join with us herein. But the other Hymn is generally used.

Quest. Why are Hymns or Psalms appointed between the Lessons?

Ans. That we may in all Things learn to be Thankful; particularly for the divine Instruction we have now received out of God's holy Word.

Quest. What other Reason may be given?

Ans. Praise and Thanksgiving put the Soul into a right frame and disposition for hearing the Word of God, and receiving profit thereby.

Quest. What follows next?

Ans. The Second Lesson, taken out of the New-Testament.

Quest. What Hymns or Psalms are used after the Second Lesson?

Ans. Either the Hymn of *Zacharias*, the Father

Father of John Baptift, taken out of the 1st Chap. of St. Luke; or the C. Psalm.

Quest. What Hymns are appointed after the 1st Lesson in the Evening Service?

Answ. Either the Song of the Blessed Virgin, which begins thus: *My Soul doth magnifie the Lord*, &c. or the XCVIII Psalm, which is a Psalm of Praise.

Quest. What Hymns are appointed after the second Lesson in the Evening Service?

Answ. The Song of Simeon, taken out of the second Chap. of St. Luke, or the LXVIIth Psalm.

Quest. Why are these Hymns or Psalms appointed?

Answ. They are very proper to raise devout Affections in our Minds, and for the most Part (a) suitable to the Condition of every good Christian.

Quest. How are they Applicable to us?

Answ. Have not we cause to rejoyce, when we consider that Christ took our Nature upon Him, as well as the Virgin Mary in whom He was conceived? Hath not God magnified us by sending his Son into the World, as well as He did Her, by appointing Him to be born of her? Have not our Eyes, as well as Simeon's, seen the great Salvation wrought out for us by Christ?

Quest. What is the Meaning of the Names by which these Hymns are called? as, Te Deum, Benedicite, Jubilate, &c.

Answ. They are called by these Names, because they begin with these Words in Latin.

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(a) See Mr. Hooker's Ecclesiast. Polity, Book V. Sect. 40.

SECTION VI.

Quest. *WHAT follows the Hymns after the Second Lesson?*

Answ. The Creed, or the Belief, being a short Abridgment of what a Christian professes to believe.

Quest. *How may the Articles of the Creed be proved?*

Answ. They may be plainly proved out of the Holy Scriptures.

Quest. *How is this Creed to be said?*

Answ. It is to be said by the Minister and People standing.

Quest. *Why are the Minister and People required to stand up, when they repeat the Creed?*

Answ. We stand up, when we repeat the Creed, to testify our readiness to profess this Faith, and our Resolution rather to lay down our Lives, than forsake and renounce it.

Quest. *Why are the People required to repeat the Creed with the Minister?*

Answ. That every one may make a publick Profession of his own Faith. To be silent on this occasion, looks as if we were ashamed of Christ and his Doctrine.

Quest. *What Threatning has Christ pronounced against those who are ashamed of Him and his Words?*

Answ. That He will be ashamed of them, when He shall come in his own Glory, and in his Father's, and of the holy Angels, Luk. IX. 26.

Quest. *Why are we commanded to make a due and lowly Reverence, when the Name of the Lord Jesus is mentioned?*

Answ.

Father of *John Baptist*, taken out of the 1st Chap. of *St. Luke*; or the C. Psalm.

Quest. What Hymns are appointed after the 1st Lesson in the Evening Service?

Answ. Either the Song of the Blessed Virgin, which begins thus: *My Soul doth magnifie the Lord*, &c. or the XCVIII Psalm, which is a Psalm of Praise.

Quest. What Hymns are appointed after the second Lesson in the Evening Service?

Answ. The Song of *Simeon*, taken out of the second Chap. of *St. Luke*, or the LXVIIth Psalm.

Quest. Why are these Hymns or Psalms appointed?

Answ. They are very proper to raise devout Affections in our Minds, and for the most Part (a) suitable to the Condition of every good Christian.

Quest. How are they Applicable to us?

Answ. Have not we cause to rejoice, when we consider that Christ took our Nature upon Him, as well as the *Virgin Mary* in whom He was conceived? Hath not God magnified us by sending his Son into the World, as well as He did *Her*, by appointing Him to be born of her? Have not our Eyes, as well as *Simeon's*, seen the great Salvation wrought out for us by Christ?

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Quest. *Why are we commanded to make a due and lowly Reverence, when the Name of the Lord Jesus is mentioned?*

Ans.

Ans. To testifie our inward Humility, Christian Resolution, and due Acknowledgment, that the Lord Jesus Christ, the true Eternal Son of God, is the only Saviour of the World, in whom alone all the Mercies, Graces, and Promises of God to Mankind for this Life, and the Life to come, are fully and wholly comprised.

Quest. Was this Creed composed by the Apostles?

Ans. It is very plain to Men of Learning, that the whole Creed, as it now stands, was not composed by the Apostles.

Quest. Why is it then called the Apostles Creed?

Ans. Because it is agreeable to the Doctrine delivered by them, and was, for the most part, composed in, or near the Time, in which the Apostles lived.

Quest. What other Creeds, or Forms of Profession of Faith, are there in the Book of Common-Prayer?

Ans. Two: That called the Creed of St. Athanasius; which is on certain Days appointed to be used instead of that called the Apostles Creed; and that which is styled the Nicene Creed.

Quest. Why were the Nicene and Athanasian Creeds composed?

Ans. They were composed by reason of the Opposition of Hereticks to that called the Apostles Creed, and are to be looked upon as Explanations of it.

Quest. What do you think of the Damnable Sentences in the Creed, called the Athanasian Creed?

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against those Sentences, if it be rightly understood to whom they are applicable.

Quest. To whom are they applicable?

Answ. To such as have had a Capacity and Opportunities of coming to the Knowledge of those sacred Mysteries, which are there professed, so far as God has been pleased to reveal them, and notwithstanding, obstinately refuse to consent to, and believe them.

Quest. How does the Service go on after the Creed?

Answ. There follows a Pious and Christian Salutation between the Priest and People; the Priest saying, *The Lord be with you:* to which the People answer, *And with thy Spirit.*

Quest. How does the Priest proceed then?

Answ. He exhorts the People in these Words, *Let us Pray.*

Quest. I observe that these Words are several times used in the Prayers, what do you think is the Reason of it?

Answ. We may look upon them, as a kind of Watch Words, to rouse and awaken our sleepy Minds, to quicken our Devotions, and to put us upon recollecting our Thoughts, if they are wandering.

Quest. This is a good Use, but what do you think the chief Design of them is?

Answ. To distinguish between those Prayers which the Priest and People pray, either alternately, or with one Voice, and those which the Priest, as the Mouth of the Congregation, offers up to God, the People following him with their Minds, and only answering *Amen*, at the end of the Prayer.

Quest. Why do you think this to be the main Design of this short Exhortation?

Answ.

Ans. Because, if I consult all the Places in the Morning and Evening Service, where these Words, *Let us Pray*, occur, I shall find them always put after such Prayers as the Priest and People repeat either by turns, or all together with one Voice.

Quest. *What follows next?*

Ans. A Supplication to the Holy Trinity for Mercy; after which, the *Lord's Prayer* is appointed to be used.

Quest. *What Irregularity are People ready to fall into here?*

Ans. In most Congregations they repeat, *Lord have Mercy upon us*, tho' it is not appointed by the Church.

Quest. *What follows the Lord's Prayer?*

Ans. Some short Prayers to be used by turns, by the Priest and People, for Mercy and Salvation.

Quest. *What do we ask of God in them?*

Ans. We pray for the King; for the Clergy; for the Church, called God's chosen People, and his Inheritance; for Peace and Purity, and for the continual Presence and Assistance of God's Holy Spirit in our Hearts.

Quest. *What Postures are the Minister and People to use here?*

Ans. The Minister is ordered to stand up, to testify the Authority of his Function, in making Intercession with God; but the People are supposed to be kneeling.

Quest. *What Collects are appointed to follow in the Morning Service?*

Ans. Three. The first is the Collect of the Day, the second for Peace, the third for Grace to live well.

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Quest. *What Collects follow in the Evening Service?*

Answ. Three: The *first* is the Collect of the Day, the *second* for Peace, the *third* for Aid against all Perils.

Quest. *What do you mean by the word Collect?*

Answ. The Word *Collect* is derived from a *Latin* Word, which signifies to gather together; accordingly I observe, that the Collects of the Church are several devout Expressions, gathered together, and put into Prayers.

Quest. *How may you find the Collect for the Day?*

Answ. I must first know, what the Sunday or Holy-Day is called; and then if I look into my Common-Prayer Book, I shall see immediately after the daily, ordinary, and occasional Prayers, the Collects, Epistles, and Gospels for the Sundays throughout the Year, beginning with the first Sunday in Advent, and ending with the 25th Sunday after Trinity.

Quest. *But what if there be more than twenty five Sundays after Trinity?*

Answ. If there be more than twenty five Sundays after Trinity, some of those Collects, Epistles, and Gospels, which were omitted after *Epiphany*, must be taken in, to supply those that are wanting.

Quest. *What if there are fewer than 25 Sundays after Trinity?*

Answ. Then the Collect for the 25th Sunday must be used on the Sunday next before Advent; and it must be reserved for this Sunday, if there are more than 25 Sundays after Trinity.

Quest. *How will you find the Collect for any Holy-Day?*

Ans. The Collects for the Holy-Days are together, and put immediately after the Collects for the Sundays; the first of which, is for the Feast of St. *Andrew*.

Quest. *Is there any Exception to this Rule?*

Ans. There is. For the Collect for the Holy Days which happen near the great Festivals, *Christmas, Easter, Ascension, and Whitsunday*, are intermixt with the Collects for Sundays.

S E C T I O N VII.

Quest. **W**HAT comes after these three Collects on Sundays, Wednesdays, and Fridays?

Ans. The *Litany*, which Word is derived from a *Greek* Word, and signifies an humble Supplication or Prayer, as this part of the Service of the Church will appear to be to any one, who duly considers it.

Quest. *Why is the Litany appointed for Sundays?*

Ans. Sunday, or the Lord's-Day, being particularly set apart for the publick Worship of God, *Christians* may, and do assemble together in greater Numbers than on other Days.

Quest. *Why is it ordered on Wednesdays and Fridays?*

Ans. Because they were observed by the antient Church, as Days of more than common Devotion and Humiliation, our Lord being betrayed on a *Wednesday*, and crucified on a *Friday*.

Quest. *Is the Litany to be used at any other Times?*

Ans.

Ans. Yes; when it shall be commanded by the Ordinary, or by him who has Episcopal Jurisdiction in any Parish.

Quest. *What do you observe in the Litany?*

Ans. That there is a solemn Invocation and Adoration of each Person in the ever-Blessed Trinity, Father, Son, and Holy Ghost; to which is added, an humble acknowledgment that we are Sinners against each of them, and as Sinners, liable and exposed to Misery.

Quest. *What else do you observe?*

Ans. That we pray to be delivered from Sin, the greatest of all Evils; from the Crafts and Assaults of the Devil; and from all other Evils, Spiritual, Temporal, and Eternal.

Quest. *What further do you observe in the Litany?*

Ans. That, according to St. Paul's Command, 1 Tim. II. 1. we make Intercessions, or Prayers, for the universal Church, for the King and Royal Family, for the Clergy, Nobility, for all in Affliction and Distress, for all Men, even for our Enemies, as our Lord has commanded.

Quest. *Do you observe any thing more?*

Ans. I observe, that we pray for all Christian Graces, and for whatever else is needful, either for our selves or others.

Quest. *Why are the People directed to intermix such expressions as these, Spare us good Lord, Good Lord deliver us, and the like?*

Ans. It is very proper for the Minister and People to strive together, as mutual helpers of each other, and to wrestle, as it were, with God for a Blessing upon themselves and others.

Quest. *Is this any other way useful?*

Ans. It contributes very much to fix our

Attention upon what we are about, and to make us more Fervent in our Prayers.

Quest. What is meant by deadly Sins in the Litany?

Answ. Properly speaking, every wilful Sin is a deadly Sin, if continued in, and not repented of, and forsaken.

Quest. May not some Sins be emphatically called, deadly Sins?

Answ. They may; as Adultery, Fornication, and all Uncleanness; Murder, Covetousness, Drunkenness, profane Swearing and Cursing, Perjury or false Swearing, Envy, Theft, Cheating, and all kinds of Injustice; Slander, Lying, Pride, and all great and heinous Sins, may emphatically be called deadly Sins, or Sins which bring Death to the Body, and Damnation upon the Soul.

Quest. What Sins does the Psalmist pray to be delivered from?

Answ. Presumptuous Sins; that is, such Sins as those but now mentioned, which People know to be forbidden, *Psal. XIX. 13.*

Quest. What do you understand by sudden Death?

Answ. By sudden Death may be meant, an untimely or violent Death; or a Death which comes upon People suddenly, and before they are aware; or, which I shall endeavour to think of when I use that Expression, a Death for which I am not prepared.

Quest. What do you understand by these Expressions in the Litany, By the Mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, and the like?

Answ. I take the Meaning of these Expressions to be, that we having no Merit of our own, beseech our Redeemer, by, and in Consideration

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sideration of what He has done and suffered for us, to deliver us from the Evils and Sins before mentioned.

Quest. For what other Deliverance do we pray for?

Ans. For Deliverance in all Time of our Tribulation, Danger, and Distress, to which we are liable, or into which we may fall.

Quest. Are there any Instances of this kind of Praying in Scripture?

Ans. There are; for the Saints and Servants of God were wont in this manner to expostulate with Him.

Quest. Can you remember any particular Instances?

Ans. Moses, *Exod. XXXII. 13.* desires God to remember Abraham, Isaac, and Israel his Servants, and so on. The Prophet Daniel, *Chap. IX. 18, 19.* beseeches God, for his own Sake, and for his great Mercies. David prays for Mercy and Forgiveness of God, by, or according to his loving Kindness, and the Multitude of his tender Mercies, *Psal. LI. 1.*

Quest. What manner of Prayer may this be said to be?

Ans. When we thus pray, we may be said to plead, and wrestle with God; which kind of Prayer is, and has been accounted very prevalent.

Quest. What may you learn from the Litany?

Ans. When I pray to be delivered from the Sins mentioned therein, I ought to remember, that it is my Duty to forsake them, and to avoid, as much as I can, that Company, and those Places, in which I foresee I shall be tempted to them, and in Danger of committing them.

Quest. When you pray for any Grace or Virtue, what is your Duty then? C 3 *Ans.*

Answ. It is my Duty to labour to attain to the Practice thereof, using my best Endeavours, and those means, which God has appointed for this end.

Quest. *What Prayers are appointed to be used before the two final Prayers of the Litany?*

Answ. Some Prayers, and Thanksgivings upon several Occasions; as for *Rain*, in time of *War*, in the *Ember-Days*, for the high Court of *Parliament*, and such other as are needful.

Quest. *What follows these?*

Answ. The general Thanksgiving, and that for *Rain*, &c. and then the Service concludes with the two last Prayers of the Litany.

Quest. *What do you observe from the Occasional Prayers for Rain, for fair Weather, &c?*

Answ. I observe that the Church, conformably to the Holy Scriptures, teaches us; that we have no warrant to expect that God will deliver us even from any Temporal Calamity, or bestow upon us the Blessing of seasonable Weather, unless we truly repent of our Sins, and seek the Kingdom of God, and his Righteousness, that Righteousness which is necessary to qualifie us for Happiness in God's Kingdom.

Quest. *What may you learn from the general Thanksgiving?*

Answ. I learn, that in order to have my Praises accepted by God, it is my Duty to praise Him, not only with my Lips, but in my Life, by giving up my Self to his Service, and by walking before Him in Holiness and Righteousness all my Days.

Quest. *When the Litany is not read, what follows the three first Collects in the Morning and Evening Service?*

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Answ. A Prayer for the *King*, and one for the *Royal Family*, and a third for the *Clergy and People*.

Quest. *What is the Meaning of the word Wealth, in the Prayer for the King?*

Answ. The Thought that arises in our Minds, when we hear the Word *Wealth* repeated, is *Riches*; but that Word is an old *English* Word, and was formerly, and ought here to be understood in a larger Sense, namely, as including all Sorts of Happiness and Prosperity, of which Riches are but an inconsiderable Part.

Quest. *Is the word Wealth to be understood in this Sense any where else?*

Answ. Yes; In the Prayer for the *King* after the Commandments, where it is used in Relation to the People.

Quest. *What comes after the Prayer for the Clergy and People?*

Answ. Some Prayers and Thanksgivings upon several Occasions, as for *Rain*, if it be wanting; for the *High Court of Parliament*, if it be sitting, &c. also a Prayer for all Conditions of Men, and the general Thanksgiving.

Quest. *How does the Service conclude?*

Answ. With the Prayer of *St. Chrysostom*, and the *Apostolical Benediction* in 2 Cor. XIII.

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SECTION VIII.

Quest. **W**HAT other Service is appointed by the Church for Sundays and Holy-Days?

Answ. The Communion Service, or the Office for the Administration of the Holy Sacrament.

Quest. *Why is this Service appointed for Sundays and Holy-Days?*

Ans. To mind us of the Practice of the antient Church and Christians, who received the Sacrament so often, and indeed oftener.

Quest. *Does our Church suppose, that the Sacrament should be administred as often as the Communion Service is read?*

Ans. I think so; if there is a competent Number of devout Persons at Church, desirous to receive it.

Quest. *What do you mean by a competent Number of devout Persons?*

Ans. I mean the Number mentioned in a Rubrick at the end of the Communion Office, namely, *four, or three at the least*, to communicate with the Priest.

Quest. *But does not the XXI. Canon, and a Rubrick after the Communion Office, mention the Administring of the Sacrament three times a Year only?*

Ans. Neither the Canon nor Rubrick refer'd to, say that the Communion shall be administred only three times a Year; but that every Parishioner shall, *at the least*, Communicate three times a Year.

Quest. *What are the words of the Canon?*

Ans. 'The Holy Communion shall be Administred by the Parson, Vicar, or Minister, so often, and at such times, that every Parishioner may Communicate, at least three times a Year; which is very far from appointing, that the holy Sacrament shall be Administred three times a Year only.

Quest. *What do you take the true Meaning of the Canon to be?*

Ans. That such as do not dispose and fit them-

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themselves to receive the Sacrament so often as *three times* a Year, deserve to be Excommunicated, and cut off from the Body of Christ, which is the Church.

Quest. How comes it to pass then, that the Holy Sacrament is not Administred in all Parish Churches oftner than it is?

Ans. It arises from the Coldness of some Christians, and the unfitness of others, and the little Sense many have of their Duty and Interest; for the Readiness of the Clergy to Administer it frequently, in their respective Parishes, cannot reasonably be doubted.

Quest. How does it appear to be the Duty of all Christians of Age and Understanding to fit themselves frequently to receive the Holy Sacrament?

Ans. From the express Institution of our Blessed Saviour, as it is recorded in the Gospels, and by St. Paul, 1 Cor. XI.

Quest. What confirms this?

Ans. The Practice of the Apostles, and the Christians in their Time, which, when we can know it, is one of the best Rules to interpret any Precept delivered by them.

Quest. Whence may we learn what the Practice of the Apostles, and the Christians in their time, was in this Case?

Ans. From several Places in the History of the Acts of the Apostles; particularly it is said, Chap. II. 42. that they continued stedfastly in the Apostles Doctrine, and Fellowship, and in breaking of Bread, and in Prayers: And ver. 46. They continuing daily with one accord in the Temple, and breaking Bread from House to House, did eat their Meat with gladness and singleness of Heart, &c.

Quest. How does it appear to be the Interest of

Christians frequently to receive the Holy Sacrament?

Answ. From what the Apostle says, 1 Cor. X. 15, 16. *I speak as to wise Men: Judge ye what I say. The Cup of Blessing, which we bless, Is it not the Communion of the Blood of Christ? The Bread which we break, Is it not the Communion of the Body of Christ?*

Quest. *What do you understand by these words, the Communion of the Body and of the Blood of Christ?*

Answ. The Communion or Communication of all those Blessings and Benefits purchased by the breaking of the Body, and shedding of the Blood of Christ.

Quest. *Can you reckon up some of these Benefits?*

Answ. They are such as these; the Pardon of our Sins, a Right to the Kingdom of Heaven, and the Grace and Assistance of the Holy Spirit of God, to enable us to overcome Temptations, and to attain to such degrees of Perfection in Holiness and Virtue, as are necessary to fit us for the Enjoyment of God hereafter.

Quest. *What Advice is proper for those Christians who live in small Country Parishes, in which they have not opportunities of Receiving the Holy Sacrament often?*

Answ. To live in a constant and habitual Preparation for it, and desire of it, which will greatly conduce to preserve a Spiritual Life in their Souls. And then there is no doubt to be made, but that God, by the extraordinary Supplies of his Grace, will make up to them the Want of it.

Quest. *How does the Communion Service begin?*

Answ. It begins with the Lord's-Prayer, after

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after which follows a Collect for Purity of Heart.

Quest. What comes next?

Answ. The Ten Commandments, which were delivered by God himself, in that awful and solemn manner we read of in the XIX, and XX Chapters of *Exodus*.

Quest. What Posture is the Priest to be in while he reads the Ten Commandments?

Answ. The Priest is ordered to stand up, as a Token of his Authority; for when he publishes God's Law to the People, he is to be considered as his Minister.

Quest. What Posture are the People to be in?

Answ. They are ordered to kneel.

Quest. Are the Commandments then a Prayer, or may they be used as such?

Answ. No: But the People kneel, because it is an humble Posture, and that they may be in a readiness to ask Mercy of God for their Transgression of them for the Time past, and Grace to keep the same for the Time to come. *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

Quest. How does this Service go on?

Answ. After the Commandments, follow a Prayer for the King, the Collect of the Day, and the Epistle and Gospel, which are some choice Portions of Scripture, taken for the most part out of the New-Testament.

Quest. What do you observe concerning the Lessons, Epistle, and Gospel for Festivals?

Answ. They are suited to the particular Occasions. Accordingly the Scriptures appointed to be read on *Christmas-Day*, inform us that we on that Day commemorate the Birth of Christ; those on *Easter-Day*, his Resurrection from the Dead; and those on

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Whitsunday, the coming down of the Holy Ghost on the Apostles.

Quest. What comes after the Epistle and Gospel?

Answ. The Nicene Creed.

Quest. What Posture was antiently used, when any Portion of Scripture was reading?

Answ. Antiently the People stood up, as a Token of their Reverence for the Word of God. But old People being first dispensed with, it by degrees came to be customary for all to sit down, except at the Reading of the Gospel.

Quest. Why was Standing up at the Reading of the Gospel retained?

Answ. The Gospel being an Historical Relation of something our Lord did, spake, or suffered in his own Person, all stood up at the Reading of it, to shew a greater regard to the Son of God himself, than to other Messengers, although the Message delivered by them was from God too.

Quest. What follows next?

Answ. The Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

Quest. If there is no Communion, what is appointed after Sermon?

Answ. One or more of the Sentences appointed for the Offertory; then follows the Prayer for the whole State of Christ's Church militant here on Earth, and one or more of those Collects at the End of the Communion Service. And then the Priest (or Bishop if he be present) concludes with the Blessing.

Quest.

Quest. Why are one or more of the Sentences for the Offertory to be used when there is no Communion?

Ans. Because the Church supposes that a Collection is made for pious and charitable Uses every Sunday and Holy Day, which I have heard is practised in all Protestant Churches abroad.

Quest. What makes you think that the Church supposes that such a Collection is made so often?

Ans. I think it appears from several of the Rubricks at the end of the Office for the Communion.

Quest. How are these Rubricks expressed?

Ans. Collects to be said after the Offertory, when there is no Communion, &c. Upon Sundays and other Holy-Days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [for the whole State of Christ's Church militant here in Earth.] A third, After the Divine Service ended, the Money given at the Offertory, &c.

Quest. What do you observe from these Rubricks?

Ans. I observe that the Prayer for the whole State of Christ's Church is to be said every Sunday and Holy-Day in which there is a Clause to desire God to accept our Alms, before which are the Sentences for the Offertory. I observe too, that the Terms, Divine Service, are so general, that they may be supposed to include the Service for any Sunday or Holy Day, even though there is no Communion.

Quest. With what Intention ought you to give

give any thing at Church, towards Pious or Charitable Uses? (a)

Answ. I ought to intend it as a publick Acknowledgment of my Dependence upon God, and of his Bounty and Goodness to me.

Quest. Ought all to make such a publick Acknowledgment to God?

Answ. That the Rich in this World are oblig'd to give plentifully out of their Abundance, is plain from Holy Scripture; and it becomes the Poor to make some publick Acknowledgment to God; for they too are fed and maintain'd by his Bounty, as well as the Rich.

Quest. But is not their Inability a sufficient Excuse?

Answ. If they are really unable, that, no doubt, is a just Excuse; but a Farthing, or some such small Sum, when given to a pious Use, by a devout poor Person, is as acceptable to God, as a greater Sum given by one who is able to give it; as is plain from what our Saviour says, *Luk. XXII. 1, 2, 3.*

Quest. When there is a Sacrament, may People be using their private Devotions while the Priest is performing the Service of the Church?

Answ. After the Sermon, before the Communion Service begins, the Time may be well employ'd in such private Devotions, as every one shall judge meet, and likewise the Time wherein others are Receiving: but while

(a) That Offerings and Oblations are a Part of the Worship and Service of God, and that we are to make them, as an acknowledgment of his Dominion over us, See *Bp. Sparrow's Rationale* on the Common Prayer, pag. 24, &c. The Edition Printed 1672.

while the Priest is performing the Service of the Church, all ought to lay aside their private Devotions, and attend only to that, joining with the rest of the Congregation therein:

I omit to point out the Method of the remaining Part of the Communion Service, when there is a Sacrament, it being so easily seen, by all that will look over the Office in their Common-Prayer Books.

SECTION IX.

Quest. *W* Herein appears the Usefulness and Excellency of the Book of Common-Prayer?

Answ. In that it is admirably suited to answer those Ends for which it was designed.

Quest. *Have you any general Observations to make upon it?*

Answ. Yes.

Quest. *Which is the First?*

Answ. It is agreeable to the general Rules of Scripture, which require that *all things in the publick Assembly of Christians be done to edifying*, [2 Cor. XIV. 26.] and that *Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men*, 1 Tim. II. 1.

Quest. *Which is the Second?*

Answ. The Language of it is plain and proper, and therefore easie to be understood. Many of the Expressions are borrowed from the Holy Scriptures.

Quest. *Which is the Third?*

Answ. It greatly tends to the Edification of Christians, *that is*, to inform and enlighten the Understanding with Knowledge, and to incline

incline the Will and Affections to choose, embrace, and follow what is good: For the Book of Common-Prayer may be considered as a kind of *System* of Divinity.

Quest. What may you learn from the Beginning and Conclusion of the Prayers?

Ans. In the Beginning of the Prayers are recited many of the Attributes or Titles of Almighty God; and the Conclusion of them directs us through whom it is that we must offer them, if we would have them accepted.

Quest. What does the Office for the Holy Communion instruct us in?

Ans. The Ends of its Institution, and the Nature of that Preparation requisite to fit us for the Receiving of it to our Comfort.

Quest. What may we learn from the Offices of Baptism and Confirmation?

Ans. The Nature of the Baptismal Vow, and that it is our Duty to take it upon our Selves, when we are come to Years of Discretion; that is, as soon as we are capable of Understanding it, and ordering our Lives according to it.

Quest. What does the Office of Matrimony teach?

Ans. The Duty of Husbands and Wives towards each other; Married People therefore should often read and consider it.

Quest. What Service is appointed for Ash-Wednesday?

Ans. The Office of Communion.

Quest. What may we learn from hence?

Ans. The Nature of true Repentance, which we should take care rightly to understand, that we be not deceived therein.

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Quest. In what is true Repentance said to consist in this Office?

Ans. In lamenting and bewailing our sinful Life; in acknowledging and confessing our Offences; in turning from all our Wickednesses, and turning to God; in submitting our Selves to Him, and from henceforth walking in his Ways; in having a new Heart, and a new Spirit.

Quest. Is nothing short of this, true Repentance?

Ans. It appears from this Office, that the Doctrine of our Church is, that the Scripture Notion of Repentance includes all this.

Quest. What other useful Knowledge may be had from the Book of Common-Prayer?

Ans. Very much; for it contains the Creed, the Lord's Prayer, and the Ten Commandments, of which there is a brief and clear Exposition in the Catechism.

Quest. Which is the fourth general Observation you make on it?

Ans. To prevent weariness in our Devotions, there is an admirable and profitable Variety intermixt; as Confession of Sins, then a Declaration of the Conditions of Pardon in the Absolution; after this, Prayers and Praises, admonishing one another in Psalms, and reading the Scriptures, then making profession of our Faith, and so returning to Prayers and Praises, &c.

Quest. What do you infer from the Excellency and Usefulness of the Service of the Church?

Ans.

Answ. That if any are not edified and built up in their Holy Faith in the Use of it, it must be thro' their own Fault and Negligence, and not thro' any want there is in the Service it self.

Quest. What may every one, who lives suitably to what he may hear and learn in the Communion of the Church of England, be assured of?

Answ. He may be assured of his obtaining everlasting Salvation, in and thro' the Merits of Jesus Christ; and what any Christian can desire more, is not easie to guess.

Quest. How ought you to behave your self, when you are present at the Baptism of any Child, or other Person?

Answ. I ought to give diligent Attention to what is said, and seriously to join with the Minister and Congregation in the Prayers of the Church, for the Child, that it may improve the Grace given in Baptism, and live a Virtuous and Christian Life, and at last enjoy the Benefits and Privileges thereof.

Quest. What Reflection does this naturally bring to the Mind?

Answ. That I was my self Baptized, and am therefore obliged to perform the *Vow* I then made, and to live such a Life as the Baptismal Covenant requires.

Quest. What ought this to put you upon afterwards?

Answ. It ought to make me seriously to reflect upon my Behaviour since I came to Years of Understanding, and to examine how I have perform'd that solemn *Vow*. For unless I seriously endeavour so to do, and truly Repent of the Breaches thereof, I can have no just Ground to believe, that my Baptism will stand me in any stead.

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Quest. What if you are to stand Surety for a Child?

Ans. If I am to stand Surety for a Child, I ought to look over the Office of Baptism beforehand, that I may be ready to make the Answers in the Words the Church has prescribed.

Quest. What Care ought you to take with respect to the Child, when it is grown up?

Ans. The Care the Church lays, and I took upon me, is, That it be made sensible, how much it is concerned in Duty and Interest, to live suitably to the Obligations it was brought under, by its being Baptized; I am to take Care that the Child be Confirmed by the Bishop when it is fit for it. I am more particularly oblig'd to these Things if its Parents be dead, or negligent in their Duty.

Quest. When you hear the Banns of Marriage publish'd at Church, what is proper for you to do?

Ans. It is proper to offer up a short Prayer to God, that the intended Marriage may be to his Glory; and that the Persons entering into that Holy Estate may live lovingly and kindly, holily and religiously together in the Fear of God.

Quest. What condemnsthe Behaviour of many, when they hear the Banns published, or are present at a Marriage?

Ans. The Consideration that Marriage is an honourable Estate, instituted of God in the Time of Man's Innocency; and therefore neither that, nor the Publication of the Banns in order to it, are proper Objects of Laughter, which is too often practised.

Quest. What ought your Behaviour to be when you are present at the Performance of these,

these, or any other Offices of the Church?

Answ. I am sensible, that it is my Duty to join in them with Seriousness and Devotion.

SECTION X.

A short Account of the Names, by which some Sundays are called in the Book of Common-Prayer.

Quest. *WHAT is the Meaning of the word Advent?*

Answ. The Word *Advent* is derived from a Latin Word, which signifies *Coming*.

Quest. *What is the Design of these Sundays?*

Answ. To prepare us for the right Keeping of the Festival of Christ's Coming in the Flesh, and taking our Nature upon Him, which we celebrate at *Christmas*.

Quest. *Is there any mention made of any other Coming of Christ?*

Answ. There is; namely, his coming to Judgment, at the End of the World; to prepare for which, ought to be the Business of our whole Lives.

Quest. *Do the Epistles and Gospels for these Sundays speak of the Coming of Christ in both these Senses?*

Answ. They do.

Quest. *There are several Sundays named, as following Epiphany; viz. 1, 2, &c. What is the Meaning of that word?*

Answ. The Word *Epiphany* is derived from a Greek Word, and signifies *Manifestation*, or *showing forth*.

Quest. *What Manifestations of Christ do we commemorate at the Epiphany?*

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Ans. Three. *First*, His Manifestation to the Gentiles or Heathens, by the Appearance of an unusual Star to the Wise Men of the East, *Matt. II.* *Secondly*, The Manifestation of the glorious Trinity, when our Saviour was Baptized. *Thirdly*, The Manifestation of his Divinity, by his first Miracle, which He wrought in *Cana of Galilee*, *John II.* But the first of these seems to be intended by the Church on this Festival.

Quest. Whence has *Quadragesima Sunday* its Name?

Ans. *Quadragesima* is the first Sunday in *Lent*; so called, because it is from thence forty Days to *Easter*, *Quadragesima* signifying the *Fortieth*, that is, the fortieth Day.

Quest. Was any other Time called *Quadragesima*?

Ans. Very early in the Church, a Fast of (a) forty Hours was so called, which began about *Friday Noon*, and ended on *Sunday Morning*. The Continuance of this Fast was the Time our Lord lay under the Power of Death.

Quest. Why is *Quinquagesima Sunday* so called?

Ans. From the Word *Quinquagesima*, which stands for the *Fiftieth* Day.

Quest. Are there then fifty Days between that Sunday and *Easter*.

Ans. No. But a Week being added to the *Lenten* Fast, they called the Sunday therein *Quinquagesima*, fifty being the next round Number above forty.

Quest.

(a) See Mr. *Thorndike* of Religious Assemblies, p. 276. And *Bishop Taylor's* *Ductor Dubitantium*, p. 633.

Quest. *Whence is Sexagesima Sunday so called?*

Ans. Another Week being added to *Lent*, the Sunday was called *Sexagesima*, which signifies the Sixtieth Day, sixty being the next round Number above fifty.

Quest. *Is Septuagesima Sunday so called for the same Reason?*

Ans. Yes: For a third Week being added as before, they called the Sunday therein *Septuagesima*, which signifies the Seventieth Day, seventy being the next round Number above sixty.

Quest. *Why were so many Weeks added to the Lenten Fast?*

Ans. That the Forty Days Fast might be supplied out of them; for some not Fasting on Tuesdays and Sundays, and all omitting it on Sundays, the Fast without these Additions would be fewer than forty Days.

Quest. *Is there any other Opinion concerning these Weeks?*

Ans. Some think them appointed only as preparatory to the Lenten Fast.

Quest. *Do you think Christians are obliged to keep the Lenten Fast?*

Ans. I think we are at liberty in this matter. Those who find it useful to advance a spiritual Life in their Souls, would do well to keep it. And we should all take Care not to judge or censure one another about what we may do, or leave undone without Sin.

Quest. *Why is the Sunday next before Easter called Palm-Sunday?*

Ans. From the Branches of Palm-Trees which some took and strewed in the Way, at our Saviour's triumphant Entrance into Jerusalem, which is on this Day commemorated. Compare *Matt. XXI. 8.* with *Joh. XII. 13.*

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Quest. Why is Easter-Day observed?

Ans. To commemorate the Resurrection of our Blessed Saviour from the Dead, which we ought to conform our selves to, by rising from the Death of Sin, to the Life of Righteousness.

Quest. Is not the Resurrection of Christ commemorated every Sunday?

Ans. It is: For which Reason it is by St. John in the Revelations, called the Lord's-Day.

Quest. Why is the Sunday after Easter called Low-Sunday?

Ans. Some part of the Service of the Church for this Sunday, respects the Resurrection of Christ from the Dead, as the Collect and the Gospel. But it is a lower Festival than Easter, and therefore called Low-Sunday. Easter-Day is accounted one of the greatest and highest Festivals in the Year.

Quest. Why is the fifth Sunday after Easter called Rogation-Sunday; and the three following Days, Rogation Days?

Ans. The Word *Rogation*, is derived from a Latin Word, and signifies *Asking*, or *Praying*. And the Church has thought fit to appoint this as an extraordinary Time of Prayer to God, as for other things, so for a Blessing upon the Fruits of the Earth, they being now Tender and in Blossom, and in Danger of receiving hurt.

Quest. What do you commemorate on Whit-Sunday?

Ans. The Descent or coming down of the Holy Ghost on the Apostles, by whom they were enabled to Preach and propagate the Gospel, and to confirm it by working of great Miracles.

Quest.

Quest. *Why is this Festival called Whit-Sunday?*

Ans. It is called Whitsunday, or White-Sunday, from the *white* Garments which those who were Baptized on the Eve of this Feast wore, at this Season, as a Token of the Purity and Innocency they were obliged to preserve, and maintain in the Course of their Lives.

Quest. *By what other Name is it called?*

Ans. *Pentecost*; because it is Fifty Days from *Easter*, that Word in Greek signifying the Fiftieth. The *Jews*, on this Day commemorate the Delivery of the Law upon Mount Sinai.

Quest. *Why is Trinity Sunday observed?*

Ans. In Honour of the ever-Blessed and Adorable Trinity, Father, Son, and Holy Ghost.

Quest. *Why is the Day of Rogation called Rogation Day?*
 Ans. The Word *Rogation*, is derived from a Latin Word, and signifies *request*, or *prayer*. And the Church has thought fit to appoint this as an extraordinary Time of Prayer, upon the Fruits of the Earth, they being tender and in blossom, and in danger of receiving hurt.

Quest. *What do you understand by White-Sunday?*
 Ans. The Festival occurring down of the Holy Ghost, and from thence they were enabled to carry and propagate the Gospel, and to perform it by working of the miracles.

Quest.

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